

An Account of three Books :

- I. **GLAVIS PHILOSOPHIÆ NATURALIS**,
 Aristotelica Cartesiana, *Editio secunda, aucta Opusculis
 Philosophicis varii argumenti; quibus Errores Schola-
 rum passim deteguntur, ac Veritas Philosophiæ, quam
 CARTESIANAM vocant, confirmatur. Auth. Johanne
 de Raei, Phil. in Illustri Athenæo Amstelod. Prof. prim.
 Amstelodami, Anno 1677. in 4°.*

AS the *first* Edition of this Piece, printed many years since, contained chiefly *Six* Dissertations, *viz.*, concerning 1. Vulgar and Philosophical Knowledge: 2. Philosophical Principles in general: 3. The Nature of Body: 4. The Origin of Motion, together with an *Appendix*, giving an account of *Aristotle's* opinion of the *First Mover*: 5. The Communication of Motion, and the Action of Bodies upon one another: 6. The Subtile *æthereal* Matter; So this *Second* Edition is enriched with *Seventeen* Discourses, which seem to be very considerable. And they are, touching

1. The genuine Doctrine of *Aristotle*, and the great difference of the pretended *Aristotelian* Philosophy of the Schools, from *Aristotle*.

2. The Knowledge of Man; what it is; wherein it consists; how the *Mind* by conceiving and knowing is so far from being exhausted and rendred *effete*, that thereby it is made much more *fecund* and vigorous; and especially, that the Nature of the *Mind* doth totally exclude from it self the *Corporeal* Nature.

3. The Faculties of the Mind, and the Errors about Truth and Falshood: These Faculties this Author placeth, with his Master, in *Cogitation*, which comprehends all what is within us after such a manner, as that we are immediately
 conscious

conscious of it to our selves: Whether it be, that the Mind in *perceiving* and *thinking* doth only behold it self and act upon it self, which is *intelligere*; or converts it self to a Body, and sees therein something conform to some *idea* either, understood by it self, or perceived by sense; which is *imaginari*, vel *sensire*.

4. The Origin of Error in our Apprehension, Judgment, and Will.

5. The Principles of Human Knowledge, or True *Metaphysics*, teaching us to philosophize aright and in good order, and furnishing the other parts of Philosophy with their due Objects, and giving them their certainty and evidence.

6. The Truth and Order of human Knowledge; opposed to the Sects of the *Academicks*, who professing an *Acatalepsy*, affirmed this one thing only to be certain, *Nihil certi sciri posse*.

7. The *Idea* of GOD, shewing a way, whereby every one may find that *Idea* in himself, not only he that believes the Existence of God, but he also that dis-believes it.

8. The Substantial Form, and the Soul of Man; out of *Aristotle*, against the *Aristotelians*; shewing, that that Form of Man, as he is a Compound of Soul and Body, is no other but that Union, by which the Soul is mancipated to the Body in most of her functions.

9. The System of the World, and the Elements thereof; which, with *Des-Cartes*, he makes to be three; the *first*, that which emits Light, and constitutes the lucid Stars; the *second*, that which every way transmits Light as the Heavens do; the *third*, that which reflects Light, or is neither lucid, nor luminous, but opaque, as Comets, Planets and our Earth.

10. The Vital Spirit in Man and Brutes, which he makes to consist not only of an *Oleaginous*, but also a *sharp*, and *aqueous* substance, mov'd by the first and second Element, lately mention'd: the *Oleaginous* part being in its nature very movable and inflammable; the *sharp* particles acuating and strengthening the force of the fire; the *aqueous ones* counterpoising the rest, and keeping them from too vehement a motion and heat, such as it would be, if the spirit were converted into a burning fire.

11. Heat and Cold; their Nature, and Origin: The *nature* of the *former*, a vehement motion of the smallest particles in bodies; of the *latter*, the want of all motion. The *cause* of the one, the Sun and the Heavens; of the other, the want of being mov'd by them.

12, and 13. Hardness and Fluidity; Humidity and Siccity: To which are subjoyned four Discourses more, *viz.* of *Place*; of the Constitution of *Logick*, (which he comprehends in four very plain and important Rules;) of the Constitution of *Physiology*, whose office it is, to explain the *phenomena* of the Universe by intelligible causes; and of the *Wisdom of the Ancients*, deduced by him according to the series of times and periods; wherein it hath considerably changed either for the better or worse.

II. NOUVELLE SCIENCE DES TEMPS,
ou Moyen general de concilier les Chronologues ; par le
S. Menard , Seigneur d'Isferné. A Paris, in 120.

THere being found so little certainty among Chronologers, this Author endeavours to reconcile them, by proposing four principles, whereby he pretends to make it out, that they may be made to agree together.

The *first* is, that in every *Ara*, or way of computing the Times, otherwise called *Epocha's*, there are divers Hypotheses, of which some are shorter, some longer.

The *second*, that the new *Ara's* are established upon the Ancient, according to their different hypotheses.

The *third*, that the different marks of the Time of the Events, which depend upon different hypotheses, do signify one and the same time.

The *fourth*, that the Time or Year wherein the Event is come to pass which gives the name to every *Epocha*, is certain, and agreed upon by all Authors.

For Example, *Pliny* saith, that *Theophrastus* affirms, that *Callias* found *Vermillion* ninety years before *Praxibulus*, Pretor of *Athens*; which comes to the three hundred forty ninth year of *Rome*. *Praxibulus*, according to the Chronology of the *Greeks*, was Pretor of *Athens* the third year of the one hundred and sixteenth Olympiad. The ninetieth year before him falls out in the first year of the ninetieth Olympiad, which, according to *Eratosthenes*, is in effect the three hundred forty ninth year of *Rome*. But the same year of the same Olympiad, according to *Varro*, is the three hundred one and fiftieth of *Rome*: On the contrary, that year which is the three hundred forty ninth of *Rome*, according to *Varro*, is the third of the ninety third Olympiad, according to *Eratosthenes*.

So that you may see by this Example, (wherein *Pliny* makes use of the first hypothesis of *Eratosthenes*, though else he often useth the first of those that have respect to *Eusebius* and *Varro*)

the truth of all these principles: 1. That in the same *Aera* there are different hypotheses: 2. That the different marks of the Time of the invention of *Vermillon*, which depend from those different hypotheses, signifie one and the same Time: 3. That the difference, which is found between *Varro* and *Eratoſthenes* as to the Olympick years, is the same with that, which would be there found, if both of them had continued to reckon by the Years of *Troy*, which is a certain *Epocha* until the Event proposed: 4. That *Varro* only adds two years to the Years of *Rome*, because he establishes the *Aera* of *Rome* upon that of *Troy*, according to the shortest hypothesis.

To learn easily the practice of these Principles; after the explication given of the Origin of the *Aera* of *Antioch* (of which no Author hath made any mention before *Eusebius*,) of the *Aera* of *Spain*, and of the *Vulgar Aera*, which are the *Christian Aeras*, to which the Incertainty of the Interval from *Exodus* unto the Building of the Temple hath given place; this Author subjoyns six Rules, in which he collects and explains, what concerns, in Chronology, the *Hebrews*, *Greeks*, *Romans*, *Babylonians* and *Persians*. He likewise examines, what concerns the *Egyptians* upon the occasion of the Eclipse noted by *Josephus*, lib. 17. c. 8. of the *Jewish Antiquities*; where he very handsomly explains their Year, and what was their *Sothiaque* period. He also largely treats of the *Epocha* of the *Nativity of our Lord*, as well as of the Time of the Reign and Death of *Herod*, to whom he assigns forty years for his Reign, &c.

III. ENGLANDS IMPROVEMENT

by Sea and Land: To out-do the Dutch without Fighting: To pay Debts without Mony: To set at work all the Poor in England, with the Growth of our own Lands: To prevent unnecessary Suits in Law, with the benefit of a Voluntary Register: Directions, where vast quantities of Timber may be had for the building of Ships: With the advantages of making the Great Rivers of England Navigable: Rules to prevent Fires in London, and other Great Cities: With Directions, How the several Companies of Handicraftsmen in London may alwaies have cheap Bread, and cheap Drink. By Andrew Yarranton Gent. in 4^o.

MAny Worthy Authors, (mentioned and recommended in our Former Volumes) have written excellently well, to excite and instruct the Planting of Forrests, Woods, Coppices, Nurseries, Orchards, Walled Gardens, for Delicacies; Household-Gardens, for Necessaries; Vineyards, Mulberries: To adorn fair Mansions with the fairest Vegetables: To plant Saffron, Licorice, Potatoes, Hops, Hemp, Flax, Diarsweed, Weld or Would, Oad, Madder, Saffie-flowers: Of manifold Improvements of Pasture and Arable, and all kinds of Agriculture: Of Vinous Shrubs to make Sugar-Wines from the shallowest heaths: Of Commerce and Navigation: The Fishery; Hunting, Hawking, Fowling, Fishing: Of many Inventions.

tions, and New Additions; *Englands Interests and Improvements: The Prevention of Poverty.*

And we have published (*Numb. 25. p. 464.*) some Advices, How Granaries are built and ordered in and about *London*, at *Dantzic*, and in *Moscovia*: How Corn is to be dried and prepared for Granaries. And (*Numb. 96. p. 6092.*) we gave notice, How the Corn of the last years growth was damaged in the Granaries at *Dantzick*, by much Thunder and Lightning the Spring following; and what the Remedy. And 'tis averred (*Numb. 25.*) that Corn in the Granaries of *Zurich* in *Switzerland* was preserved eighty years, and in *London*, thirty two years. Some of these our Solicitations (especially for Cider-Orchards) took so good effect in the Southern parts of *England*, that they are much enriched thereby; but in the heart of *England*, and the Northern parts, where they have most need of them, they are yet much wanting. *Agriculture* is the fund and foundation; and *Trade and Commerce*, the superstructure; and *Common Honesty*, the strongest Joynt to unite both together, To make *England* truly happy.

And the next best juncture to Granaries, is good Store of Esculent Gardens and Orchards, to make all necessary Diet cheap and at hand. In the parish of *Netherburgh* in *Dorsetshire*, near *Bimester*, they do already in good years make three thousand hogsheads of good Cider: This present year they made some hundreds above two thousand hogsheads: And for some private Mansions in *Devonshire*, they make four hundred, five hundred, six hundred, and, in plentiful years, seven hundred hogsheads of strong and excellent Cider. This we have from good hands; and this is a good Example from the West.

But here our Author hath discovered the Mysteries of Trade universally for all parts of *England*: (Which I have publickly acknowledged to be above my skill in the
great

great Concernments of *Lucre*.) And he hath detected the Mysteries of Iniquity, How some wealthy Merchants, and over-busy Factors, do hinder Trade and our Staple-Manufactures for private lucre, to the great damage of their own Native Country. He adviseth good Remedies. He proposeth, what Trades are proper to be advanced in the several parts of *England*: How to be there Advanced: What the peculiar Conveniences: All Requisites directed: Where the Trade of Fine Linnen is first to be set up; namely, in *Warwick, Leicester, Northampton* and *Oxfordshire*. Why, and How to be set up first there. In the West of *England*, in *Gloucester, Worcester, Wiltshire, Shropshire, Staffordshire*, and in some parts of *Warwickshire*, Cloathing of all sorts: And in *Kent, Essex, Surrey, Sussex, Suffolk, Norfolk*; in *Derby, Nottingham* and *Yorkshire*, Woollen Manufactures to be encouraged: How, and with what great advantages the Trade of Spinning fine Thred and Tape may be set up in *Herefordshire*? Whence Provisions may be raised best for the City of *London*; and how their Handicrafts may be improved? Where Iron-Mills, and Iron-Works, may for General profit be promoted; himself having been long practiced in that Imployment? What Rivers, in *England* and *Ireland*, may be made Navigable; himself having surveyed them, and made some considerable Rivers Navigable?

And himself acted diligently, with Instructions and furnishing Seed, or other Materials, for the effectual Improvement of the greatest part of *Worcester, Gloucester, Hereford, Stafford* and *Shropshire*, in all their Ryelands. And, like a *Joseph* in *Egypt*, he here adviseth Granaries, Work-houses, and other publick helps for Trade in the fittest places, all over *England*; and a Register, which is practiced with good success, and is the life of Trade at *Taunton* in *Somersetshire*, and in some Forraign parts, where Trade prospers most; and 'tis one of the best supports of *Scotland*.

Thus he runs through all the Intrigues of Trade, noting the secret abuses, and obstacles; and offering genuine Remedies,

medies, confirmed by the Experience of Forraign Nations, large Territories and Principalities. And if the best of this Authors ingenuous Proposals may be fortified by good Laws, and those Laws duly executed, we may hope, that the Trade of *England* may, in a short time, recover, and prosper, as it doth among the Wealthiest of Forraigners; for the great relief of our vast numbers of Indigents, and to free this Kingdom from the shame and burthen of idle Beggars, and of sturdy Vagrants.

At the end of this Treatise he promiseth a *Second* part, consisting of *seven* Heads; which are so promising, that we heartily wish to see them abroad with good speed, to prevent all unhappy Casualties.

Imprimatur,

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BROUNCKER, P.R.S.

L O N D O N,

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